1:Ingrams G-5 (1934 35)1936 MM2 Hadhramaut MM2
Indonesia OB 1
Arabs

H 563 582 871 I 563 658 4. *Coalescence with other members of the community in the Netherlands-Indies.*—The method of living and the language among Arab families in the Netherlands-Indies and particularly in the Netherlands-Indian Arabic families, are practically the same as among the Netherlands-Indian population of corresponding kind and position. In the Hadhramaut women do not travel abroad according to the customs of their country. Arabs who wish to found a family in the Netherlands-Indies are thus obliged to look for a wife among the native population, or among the daughters of their own country-men who have been born and brought up in the Netherlands-Indies. The more well-to-do aim at sending their sons to the Hadhramaut or to the private Arabic schools existing here to complete their education. This helps to keep up their knowledge of the Arabic language and Arabic customs. The sons of those who are less well-to-do for the most part receive no Arabic education, and thus know little of their own language and customs. The establishment by the Government of the H.A.S. (Holland-Arabic School) at Sole in recent years provides an opportunity for the Arabs to give their children also a Western education.

H 798 I 798 671 5. *The part they play in the life of their adopted country.*

The principal part played by the Arabs in this country in the life of the community is of a religious nature. The Hadhramis, once they have been established in the Netherlands-Indies, generally take care to moderate the fanaticism ruling their fatherland. But some of them have shown a keen proselytising spirit in their own localities. Above all the law scholars in the Arabic community have had a steadying and by no means inconsiderable influence on Islam in the Netherlands-Indies, through their teaching, their pupils and their widely distributed writings. These law scholars are consulted by their native colleagues in cases concerning Mohamedan law and several " fatwas " or expert judgments exist thanks to them.

H 167 641 186 I 641 6. *What proportion permanently sever their connections with the Hadhramaut.*

None of the Arabs in this country who have been born in the Hadhramaut completely sever their connection with the Hadhramaut. Many of them are so attached to the land of their birth that they have only one wish and that is to spend the last days of their lives in the Hadhramaut. Some of them who have grown rich here return from time to time to the Hadhramaut to visit members of their families and for a short change. Now and then one will leave the Netherlands-Indies to establish himself once more for good in the Hadhramaut. Lately a group of Netherlands-Indian Arabs have been trying to establish connections with the native populations. These Arabs desire to consider the Netherlands-Indies as their fatherland. They will also try to adapt their

14: van der Meulen T-4 (1931) 1932 MM2 Hadramaut MM2

On the 19th of May we reached Horēda, the tribal village of the family al-'Attās, where we had a fine reception. Horēda can thank the wealth accumulated in Java and at Singapore for its beautiful houses and mosques. There is a large number of Dutch subjects there, and so many of them speak Malay that one even frequently hears it spoken on the streets.

On the 20th and 21st of May we remained at Horēda. The mosques and schools were carefully examined, and some short excursions were made in that neighborhood.

Horēda lies in the Wādī 'Amd, which branches off from the main *Wādī* of Hadramaut, to which we now returned, leaving Horēda on the 22nd of May. Bin Marta' from Soerabaya, a large dealer in building materials, took us in his auto, which was the first that ever came to Horēda, to the place where he lives, Hēnan. It was a difficult task among the endless sand-hills to find a track on which it was possible for the auto to travel, and when a sandstorm came up we had to flee to the Diyār-āl-Buqri, certain high castles in the midst of the broad sandy *wādī,* which were the center of a warfare which had been going on there for years. The fighting captains and their soldiers received us very well; they appear to have close family relationships with Java. Elsewhere, in a description of the political situation, I will deal minutely with the Diyār-āl-Buqri and their inhabitants. Hēnan is a little place which is lost in the sand. By installing a motor pump, our friend Bin Marta' is trying to arouse his village to new life.

On the 23rd of May, Bin Marta' took us in his auto to al-Qatn, the residence of the sultan of Shibām. We were here once more in the āl-Qa'ētī jurisdiction. At al-Qatn the Wādī Hadramaut changes completely, and beautiful date-palm plantations begin here. In the shadow of these palms lie the luxurious green *dhura* fields (maize). The sultan did not appear to be at al-Qatn, and we were received by a member of the family. Through a severe sandstorm we drove on to Shibām, the

18:Ingrams G-3 (1934-36)1938 MM2 Hadhramaut MM2

epidemic of malaria, the sequel to the heaviest rains the country had had, according to the old inhabitants, for twenty-two years. It was astonishing to see after a few hours of heavy rain how much damage had been done, for rocks and debris were washed down from the cliff behind the town and the main bazaar street cut across in many places by torrents.

Like every seaport Mukalla is thoroughly cosmopolitan and you find in its bazaars representatives of Arabs from all the coastal parts of South Arabia and the Red Sea and Persian Gulf, as well as Somalis and other Africans. One curious strain of not infrequent visitors are long-bearded Mongolian pilgrims who flourish incomprehensible Chinese passports at me and, speaking no Arabic or other language which can be understood locally, apparently desire onward travel facilities. There are quite a number of Indian visitors and residents too, including Banian shopkeepers, and in the upper layer of Mukalla society the various races, Indian and Arab, mix quite happily. We all attend each other's parties and the Government servants of Mukalla have started a very good club. Amongst the various festive occasions of the last year or so none was greater of course than the Coronation celebrations. The streets and house-tops were gay with flags and I can remember no more beautiful sight than the illuminations at night. The Palace, the Residency, the Government offices and the principal mosques were outlined in coloured lights, and I should think Mukalla that night burnt almost as much incense as Pliny complains of Nero burning at the funeral of Poppaea. Almost every house that had not coloured lights heaped incense in piles along its roof parapets and the coloured lights and the flaming incense were wonderfully reflected on the waters of the harbour, while clouds of smoke filled the streets with a sweet-scented fog and completely obliterated the smell of the fish. Now of course Mukalla is every night reflected in the water, for electric light has been introduced and the greenish glow of the new street lights is visible far away. At the Sultan's request steps are being taken to reorganize and train his forces and to raise and train forces for the Kathiri Sultan, and thanks to Captain Hopkins who has been in Mukalla for nearly six months the standard is already much higher than formerly.

After four until sunset Mukalla walks abroad, sitting either in the cafés on the water front or wandering out through the western gate and sitting in groups above the camel park and the road which leads to the interior. This is the familiar road which has been trodden and described by most of the older generation of travellers, but I suppose that few Europeans in future are likely to follow it on camel or donkey as we did on our first visit three years ago, for I hope it will not be long before the new motor road is finished. The 20 miles or so which are now completed are really a remarkable achievement, for the road is a mountain road, skilfully built up with stone along the hillsides and well above the torrent beds. The line was followed and mapped by Captain L. G. Beach, R.E., who in a short visit also fixed the latitude and longitude of Shibam and Tarim, but there has been no expert supervision and the builders, all men from Mukalla, have shown themselves extraordinarily skilful.

Nowadays most travellers for the interior go by car, either along the beach to Shihr or, if the beach is not open, along the inland road which

When there is a fire the people in the streets should out « Wa-'n-nār wa-'n-nār », or, if there has been an accident when some one has fallen into a well, « Wa-'l-bīr ». At this all of the males of the quarter come running out at a trot, leaving their occupations. If it is a fire they take tanaks (tins) and fill them at the mosque cistern (djābiyah). Only the Masākīn perform these duties of course, not the saiyids or mašā'iḫ. Apart from the occasions cited in a previous article[8] another time when the quarter turns out is when a clay-bank (djurf) of a water-channel or water-course has fallen on top of some person or persons. The latter are dug out by the quarter.

Each quarter has a tanṣūrah (pl. tanāṣīr), a kind of rallying-song or theme special to each quarter, and doubtless each with its special tune. These tanṣūrahs are used on all sorts of occasions, festal or otherwise, and probably, indeed, whenever a body of men from the quarter assemble together. The tanṣūrah may be compared in some respects with the tribal ṣarḫah and 'azwah[9] examples of which are given by Landberg. The following are examples of some of the themes used by the principal quarters of Tarīm.

1. Ahl al-Sūḳ

a. Metre : Wāfir type, ‖—|———∪|———∪

لَنَا ٱلنزَّايِدْ وَفِينَا ٱلزَّايِدْ

Metre : Radjaz type, ‖—|—∪——|—∪—∪

وَشَيْخنَا ٱلْمِحْضَار مَعْنَا

« We have the most, and amongst us lies the most.
And our Šaiḫ al-Miḥḍār is with us. »

As the metre of these two pieces differs I assume they are independent of each other though given me as a single tanṣūrah. The sense is that the Ahl al-Sūḳ is greater in numbers than any other quarter, it being the largest of all. Al-Miḥḍār is the celebrated Tarīmī saint.

[8] *The Cemeteries of Tarīm, op. cit.*
[9] C. DE LANDBERG, *Arabica IV* (Leiden, 1897), pp. 18, 20, etc.

65:Landshut S-4 (no date)1950 M1 Middle East
Hadhramaut MM2

000 It is hard to reach any considered opinion on the significance of these events, and on the general position of the Bahrein community owing to the scantiness of available information.

HADHRAMAUT

563 A large proportion of the population of Hadhramaut is nomadic; and the Jews in the area fit in to the tribal pattern of life. A number of tribes have groups of Jews under their protection. Generally speaking, each tribe relies on its Jews for craftsmen and artisans. Thus, the Jews, while being a tolerated minority inferior in status to the Muslims, are also a valuable minority; and if a Jew belonging to one tribe should be harmed by a member of another tribe, then the Muslims of his own tribe would at once be up in arms in his defence. On the other hand, for the Muslim the Jew is an object of complete contempt and treated accordingly. It is an archaic pattern of existence, hard for the Western mind to appreciate. But it would be wrong to assume that the status of the Hadhrami Jews—who have never known anything better—is an intolerable burden for them.

A typical example of a Jewish community in the Hadhramaut is that of Habban, a small town lying about 225 miles, as the crow flies, north-east of Aden, and about 150 miles west of Mukalla.

According to local legend, the Habbani Jews settled in the area before the destruction of the Second Temple. The surrounding country being wild and undeveloped, the community is isolated. None the less, religious tradition and the knowledge of Hebrew are kept alive. Thus the Habban Jewish community has in its possession copies of the *Mishnah*, the *Talmud*, and even the *Shulkhan Arukh*.

[463] As elsewhere in the Hadhramaut, the Habbani Jews are the craftsmen and artisans of the tribe. Among them the silversmiths are particularly prized. The Muslim tribesmen bring them silver in rings or in the form of coins to have it smelted or worked into ornaments. Few Habbani Jews go in for breeding livestock—an important occupation in the area. When their services are called for in the surrounding villages and encampments, the Jewish craftsmen use the normal means of transport in this remote district—camels, mules, or donkeys.

The Habbani Jews observe Jewish ritual strictly in accordance with the practices and customs of Judaism in Arabia. They are polygamous and have Arabic names. Jewish women, like their Muslim sisters, go about veiled; and, of course, never leave home unaccompanied. The handful who have succeeded in making their way to Israel say that in the past the Jews have lived in peace with the Muslims and been on good terms with them. More recently, however, their position appears to have deteriorated considerably. The present ruler of the Habban tribe has imposed upon the local Jews discriminatory taxation and other forms of financial extortion. He has even gone so far as to demand their conversion to Islam. Whether this deterioration is confined to Habban or is general in the Hadhramaut is not known. Van den

65:Landshut S-4 (no date)1950 M1 Middle East Hadhramaut + MM2

Yemen ML1 H 23 ●

Meulen's reports of the strong feelings expressed by tribal chieftains on the Palestine issue, however, suggest that the latter is more likely to be true.

YEMEN

Y 563

Yemen is one of the few remaining parts of the Arab world where Western influence and Western technology are to this day hardly known. That may explain in part the fact that the country has remained somewhat outside the vortex of Arab political developments, even though she is a member-State of the Arab League. At any rate, as far as is known, the position of the Jewish community has not been influenced in any way by the dispute over Palestine. No special measures against the Jews have been introduced, nor has there been any mass violence.

In Yemen, the Jews are *Dhimmi;* and their position has changed as little through the centuries as has the general state of political, social, and economic conditions in the country. Under the autocratic rule of the Imam, they have enjoyed those privileges which Islam offers to a protected minority. But they, like the population in general, have remained unaffected by those liberalising influences of the West which have done so much to revolutionise conditions in most Muslim countries.

Although the Jewish community enjoys a wide degree of autonomy in the running of its internal affairs, a Jew can never consider himself equal to a Muslim. It is true that as long as he pays the *jizyah* poll-tax regularly his life and property are protected by the Imam. Yet it must be remembered that for the strictly pious Shia Muslim the unbeliever is something unclean, with whom contact is insulting. Thus, the Jew in Yemen is forbidden to touch, or allow his garments to touch, any passing Muslim. He must always stand up in the presence of a Muslim. He may not ride a horse or wear brightly coloured clothes in public. He may not testify against a Muslim in court. This state of affairs naturally does not appear abnormal to a community which has never known anything better; and when the first Yemeni emigrants to Israel wrote home describing the conditions of life in their new country, their letters were hardly believed. On the other hand individual Jews have at times risen to positions of widespread political influence with corresponding advantages for the whole community. Further, many of these discriminatory regulations were more honoured in the breach than in the observance.

The Jews of Yemen claim descent from those who accompanied the Queen of Sheba on her return from her visit to King Solomon. There were certainly Jews in the country at a very early date, and their missionary activities resulted in the conversion of the Himyarite dynasty and many tribes throughout South Arabia. While many Jews were converted to Islam after the Muslim conquest, they survived as a religious community in contrast to the Christians of Yemen—a numerous community which either became absorbed with the Muslim population or emigrated to Abyssinia. Apart from the survivors of

lying fishing villages on the coast and the second peninsula of Little Aden.

The Protectorate population is not accurately known, but estimates for 1948 place the total for Western Aden Protectorate at about 330,000, and for Eastern Aden Protectorate at 300,000. The local governments are tribal, and range in organization from sultanates to smaller autonomous units of varying size and complexity. The principal state in the western protectorate is the Abdali Sultanate of Lahej, with its capital in the oasis town of Lahej, about 20 miles inland from Aden. The Qu'aiti Sultanate of Mukalla and Shihr and the Mahri Sultanate of Qishn and Socotra are the largest and the most influential states in the east. Probably about three quarters of the inhabitants in Eastern Aden Protectorate dwell in the Hadhramaut, the region of the Wadi Hadhramaut and the adjacent coastlands. The term is often loosely applied to the entire central portion of the Protectorate, but politically it is restricted to the Qu'aiti and the Kathiri Sultanates. Several sizable and important towns are found on the slopes of the Wadi Hadhramaut and the connecting valleys, while Mukalla, the seat of government of the Qu'aiti, and Ash Shihr are prominent ports on the eastern coast. In addition to the settled peoples, numerous nomadic Bedouin tribes roam the steppes with their flocks. The residence of the Mahri Sultan is on Socotra, a rocky island with a population of about 3,000.

The inhabitants of the Protectorate are mainly of south Arabian stock, but Malay admixtures are encountered in many parts of the Hadhramaut. Small colonies of Indians and Somalis are settled along the coast. Jewish communities of ancient origin are located in scattered villages in the western highlands and the Hadhramaut. They totaled only about 1,500 in 1948, and their numbers have since been depleted by emigration to Israel. The Hadhramis have long tended to emigrate to the islands of southeastern Asia, to East Africa and to countries bordering on the Red Sea, and many sub-

63:Simmons et al G-5 (1941-1951) 1954
M1 Middle East
ADEN MM1
HADHRAMAUT MM2

ficiency are widespread. Pellagroid lesions of the skin are often encountered among the peoples of the Protectorate. In a survey of 518 Arab schoolboys in Aden township in 1949, no cases of overt deficiency were found, but enlargement of the liver, possibly suggestive of low protein intake, was revealed in 27 per cent.

Miscellaneous Conditions

A small outbreak of epidemic muscular rheumatism, classified as Bornholm disease, was reported from Aden in 1946. It involved 35 persons—34 British and 1 Arab.

Hepatic cirrhosis is one of the most frequent conditions seen at the Civil Hospital. Local physicians have noted that most of the cases come from malarious regions where qat is widely used, but the underlying causes have not been investigated.

Chewing the leaves of *Catha edulis*, or qat, is a general custom in Western Aden Protectorate. The leaf juices contain a stimulant, and habitual indulgence is said to produce loss of appetite, sleeplessness and a variety of more serious nervous disorders. Local observers believe that addiction to the drug contributes to the widespread undernutrition among the people.

SUMMARY

The Colony of Aden and the adjacent Protectorate, on the southern coast of Arabia, have been British dependencies for over a century. The population of the Colony, including the port of Aden, was enumerated at 80,516 in the census of 1946, and calculated at over 100,000 in 1950. The Protectorate territory comprises two administrative divisions—Western Aden Protectorate and Eastern Aden Protectorate, in which the estimated population for 1948 was about 350,000 and 300,000, respectively. The local governments are tribal and diverse in organization, ranging from sultanates to smaller autonomous units. The inhabitants of both the Colony and the Protectorate are predominantly Arabs and adherents of Islam.

p. 251 (8)